Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PRINTED BY FRANCIS Y. CARLILE, No. 4 SPEAR'S BUILDINGS, CONGRESS-STREET, FOR DAVID REED, EDITOR AND PROPRIETOR.

VOL. IV. BOSTON, SATURDAY, FEBRUARY 19, 1825. NO. 7.

MISCELLANY.

FOR THE CHRISTIAN REGISTER.

REVIVALS, *No.* 3

MR REED—I take it for granted that modern revivals are desirable, if the objections to them do not appear to be well founded.

The second objection of Lucas is, "the tendency they must have to lead the subjects of them to place the essence of religion in mere animal fervor, and in the observance of external forms."

Lucas mistakes their tendency, or else I do. If the mistake is mine, teach thou me. If it lies with another, I impute no blame, for once I labored under a similar mistake. Some of my earliest and best friends hold the doubts of Lucas; men whose piety and opinions I so much respect, that I hold my own opinion with great diffidence when at variance with theirs. But they are acquainted with revivals as a domestic man is with a foreign country—by the report of others. They have seldom, if ever, visited them. Their opportunities have not been convenient, and the impressions they have received of the nature and tendency of a revival, have not encouraged them to improve the few opportunities of acquaintance in their power.

It has been in opportunities very different with the writer. He too was not a friend to modern revivals, but some highly valued christians were, and he mingled with them in the revival, avowedly for the purpose of observing and improving. He has endeavored faithfully to learn their beginning, to watch their progress, to mark their results, and to trace their consequences, in different parts of our country, and under the guidance of *Arminian* as well as calvinistic teachers. Such an one might speak with confidence, but meekness should distinguish the disciples of our Lord. —He knows the subjects of revivals, without being himself one of them, both in the time of the revival and afterwards. The deep impressions of their own unworthiness, of their entire dependence on the goodness and mercy of God, of the evil and danger of sin, and of the value of the immortality which is brought to light in the gospel, are not to be counterfeited, or often surpassed by spirits in mortal bodies. The revival has not a "tendency to lead the subjects of it to place the essence of religion in mere animal fervor, and in the observance of mere external forms." The *heart* is never so much drawn out in love to our blessed Lord, and in earnest desires for the temporal and eternal welfare for the whole family of man, as under the influence of a revival. The subjects of it feel these impressions, this love, and these desires, more in the season of a revival than afterward. It is a feast to the soul, which strengthens the spirit through life, but is most relished in the time of partaking. Nor has a revival a tendency to nourish spiritual pride and an uncharitable temper. It begets an humility that leads the subject of it to esteem every man better than himself; and, at the time of the revival in an especial manner, persuade any convert young or old, that one loves the Lord Jesus Christ, and he will love that one as a brother.

Such openness of heart and honesty of purpose, such a desire after truth and liberality of sentiment, such devotion to God and zeal for the cross, such brotherly love and boundless charity for the whole human race; a charity which labors for those at hand, sends presents to those who are afar off, and prays devoutly for the salvation of all, cannot on earth be found, as is often found, and always should be found, where a revival speads it subduing, conquering, influence.

Many readers of this paper have less favorable views of a modern revival, than are here presented. But I cannot be persuaded that there is one reader, who will not rejoice in this and even in a higher estimate of them, if he can be once convinced that they will bear it.

In this view of them, how very far they are from "leading the subjects of them to place the essence of religion in animal fervor and the observance of external forms!"—How opposite these are also to that drowsy spirit, which oppresses christians of every denomination;—to that lukewarmness which Unitarians mourn in common with their brethren! "It is not a little surprising," says one, "to observe how many, of even believing and professing christians, have but a cool attachment to their religion. They believe it to be divine, and worthy all acceptation, but they do not take much interest in it. They hold it to be the best gift of heaven, and the foundation of their eternal hopes; yet they manifest no great depth of feeling in regard to it, and seem not at all anxious to promote the knowledge and influence of it in the world." True: and a modern revival is the very thing to disturb this lukewarm state, to sweep away this sluggish disposition as with a flood.

The same writer† observes: "The young convert, first made sensible to the wonderful beauty and holy peace of christian truth, is absorbed in their contemplation, and filled with a sort of ecstacy. He is loth to do any thing but enjoy the delirium of his feelings, and is amazed at the composure, with which older christians occupy themselves in the tedious drugeries of time." This is a happy description of feelings which are common to revivals; feelings which stir up 'great opposition and excite the disgust of many sober and valuable members of the community.' Like the foam on good beer, which rises highest on the best liquor, and is more conspicuous at first than the nutritious liquid itself, these feelings are apt to rise high in a revival, and principally to occupy the attention of the uninterested spectator and serious stranger. They report the revival among their friends as mere foam, and receive like reports. They know not that these feelings, like the foam, will soon subside, while the spirit remains the same; nor have they confidence that there is any strength in, or support beneath, these feelings, when if they would approach and imbibe them, they would find them most refreshing in time of a revival, as the beer is most invigorating when first poured out.

It is not only that revivals have a far different tendency from that expressed in the doubt of Lucas, and also a tendency opposite to "the cold and heartless faith,"—"the dim hope" and the prayerless state, which all sects lament and deprecate; but they have a tendeney in full current with the spirit of the age.

Calvinists will find some new views of the spirit of the age in a discourse from one of their own most distinguished clergymen, the Rev Dr Duncan of Baltimore, preached before the Committee of the Presbyterian General Assembly and the Theological Students at the examination in Nassau Hall, last May: and Unitarians will be gratified by some extracts to the same point, from the excellent sermon of the Rev Dr Channing, of Boston, delivered last June, at the ordination of the Rev Mr Gannett.

"The age in which we live demands not only an enlightened but an *earnest* ministry, for it is an age of earnestness and excitement."—"Religion ought to be dispensed in accommodation to this spirit and character of our age. Men desire excitement, and religion must be communicated in a more exciting form." "It must come from the soul in the language of earnest conviction and strong feeling. Men will not now be trifled with. They want a religion which will take a strong hold upon them." "To suit such an age, a minister must communicate religion, not only as a result of reasoning but as a matter of experience, with that inexpressible character of reality, that life and power, which accompany truths drawn from a man's own soul."

These extracts stand out of their connexion, but, if I understand its right import, they are in full harmony with the spirit of the discourse; and it is evident that this spirit is quite in harmony with the views here presented of modern revivals. Depend upon it, my Unitarian Brother, it is this earnest spirit which presses home the truth of God's word upon the heart of the practical unbeliever, rouses him from the stupor of seusuality, from the lust of gain, from the pride of the eye, and nerves him to forsake the error of his ways, and contend manfully for the christian's crown. It is this spirit of engagedness, which communicates itself, I know not how but as if by sympathy from one to another, and moves upon the hearts of professors as the multitude, until with many, deep convictions of their own vileness, are followed by faith's brightest visions of our crucified and exalted Redeemer, a great revival takes place, and a wonderful and happy change is wrought in the character of a large society.

APOLLOS.

* See Christian Register, Nov. 19, 1824.

† Christian Examiner for Jan. and Feb. 1824. Causes of lukewarmness in Christians.

MRS. ELIZABETH HAMILTON.

She was born at Belfast, in Ireland, and the affection for her conntry which she constantly expressed proved that she had a true Irish heart. This lady is well known to the public as the author of "*The Cottagers of Glenburnie, the Modern Philosophers, Letters on Female Education*," and various other works.—She has obtained in different departments of literature just celebrity, and has established a reputation that will strengthen and consolidate from the operation of time—that destroyer of all that is false or superficial.

The most popular of her lesser works is "*The Cottagers of Glenburnie*," a lively, humorous picture of the slovenly habits, the indolent *winna-befashed* temper, the baneful content which prevails among some of the lower class of the people in parts of Scotland. It is a faithful representation of human nature in general, as well as of local manners and customs; the maxims of economy and industry, the principles of truth, justice and family affection and religion, which it inculcates by striking examples, and by exquisite strokes of pathos, mixed with humour, are independent of all local peculiarity of manner or language, and operate upon the feelings of every class of readers in all countries. In Ireland, in particular, the history of the Cottagers of Glenburnie has been read with peculiar avidity, and it has probably done as much good to the Irish as to the Scotch. While the Irish have seized and enjoyed the opportunity it afforded of a good humoured laugh at their Scotch neighbors, they have secretly seen, through shades of difference, a resemblance to themselves, and are conscious that, changing the names, the tale might be told of them. In this tale, the difference and the resemblance between Scottish and Hibernian faults or foibles are both advantageous to its popularity in Ireland. The difference is sufficient to give an air of novelty that weakens curiosity, while the resemblance fixes attention, and creates a new species of interest. Besides this, the self-love of the Hibernian reader being happily relieved from all apprehension that the lesson was intended for him, his good sense takes and profits by the advice that is offered to another. The humour in this book is peculiarly suited to the Irish, because it is, in every sense of the word *good-humour*. The satire, if satire it can be called is benevolent—its object is to mend, not to wound the heart. Even the Scotch themselves, however national they are supposed to be, can bear the Cottagers of Glenburnie. Nations, like individuals, can with decent patience bear to be told of their faults, if those faults instead of being represented as forming their established unchangeable character, are considered arising, as in fact they usually do arise from those passing circumstances which characterise rather a certain period of civilization, than any particular people. If our national faults are pointed out as foul indelible stains, inherent in the texture of the character, from which it cannot by art or time be bleached or purified, we are justly provoked and offended; but if a friend warns us of some little accidental spots which we had perhaps overlooked, and which we can at a moment's notice efface, we smile and are grateful. In "*The Modern Philosophers*," where the spirit of system and party interfered with the design of the work, it was difficult to preserve throughout the tone of good humoured railery and candour;—this could scarcely have been accomplished by any talents of prudence, had not the habitual temper and real disposition of the writer been candid and benevolent. In this work though it is a professed satire upon the system, yet it avoids all satire of individuals, and it shows none of that synical contempt of the human race which some saints seem to feel or affect, in order to give poignancy to their wit. Our author has none of that misanthropy which derides the infirmities of human nature, and which laughs while it cauterizes. There appears always some adequate object for any pain that she inflicts; it is done with a steady view to future good, and with a humane and tender, as well as with a skilful and courageous hand. The object of "*The Modern Philosophers*," was to expose those whose theory and practice differ, to point out the difficulty of applying high flown principles to the ordinary but necessary concerns of human life, and to show the danger of bringing every man to become his own moralist and logician. When this novel first appeared, it was perhaps more read and admired than any of Mrs. Hamilton's works; the name, the character of Bridgetina Botheram passed into every company, and became a standing jest, a proverbial point in conversation. The ridicule answered its purpose; it reduced to measure and reason, those who, in the novelty and zeal of system, had overleaped the bounds of common sense.

"*The Modern Philosophers*," "*The Cottagers of Glenburnie*, and the letters of the "*Hindoo Rajah*," the first book we believe that our author published, have all been highly and steadily approved by the public. These works alike in principle and in benevolence of design, yet with each a different grace of style and invention, have established Mrs Hamilton's character, as an original, agreeable, and successful writer of fiction.—But her claims to literary reputation, as a philosophic, moral, and religious author, are of a higher sort, and rest upon works of a more solid and durable nature—upon her works on education, especially her "Letters on Female Education." In these, she not only shows that she studied the history of the human mind, and that she has made herself acquainted with all that has been written on this subject, by the best moral and metaphysical writers, but she adds new value to their knowledge, by rendering it practically useful. She has thrown open to all classes of readers those metaphysical discoveries or observations which had been confined principally to the learned. To a sort of knowledge which had been considered rather as a matter of curiosity than of use, she has given real value and actual currency. She has shown how the knowledge of metaphysics can be made serviceable to the art of education. She has shown for instance, how the doctrine of the association of ideas may be applied in early education to the formation of the habits, of temper, and of the principles of taste and of morals—she has considered how all that metaphysicians know of sensation, abstraction, &c. can be applied to the cultivation of the attention, the judgment, and imaginations of children. No matter how little is actually ascertained on these subjects, she has done much in awakening the attention of parents, of mothers especially, to future inquiry—she has done much, by directing their inquiries rightly—much by exciting them to reflect upon their own minds, and to observe what passes in the minds of their children. She has opened a new field af investigation to women—a field fitted to their domestic habits, to their duties as mothers, and to their business as preceptors of youth, to whom it belongs to give the minds of children those first impressions and ideas which remain the longest, and which influence them often the most powerfully through the whole course of life. In recommending to her own sex the study of metaphysics, as far as it relates to education, Mrs Hamilton has been judiciously careful to avoid all that can lead to that species "of vain debate" of which there is no end. She, knowing the habits of the understanding, does not attempt to go beyond them, into that which can be at best but a dispute about terms—she does not aim at making women expert in the "wordy wit," nor does she teach them to astonish the unlearned by their acquaintance with the various vocabulary of metaphysical system makers—such juggler's tricks she despised; but she has not, on the other hand, been deceived or overawed by those who would represent the study of the human mind as one that tends to no practical purposes, and that is unfit and unsafe for her sex. Had Mrs Hamilton set ladies on metaphysic ground, merely to show their paces, she would have made herself and them ridiculous and troublesome; but she has shown how they may, by slow and certain steps advance to the useful object.—The dark intricate and dangerous labyrinth, she has converted into a clear, straight practicable road—a road, not only practicable, but pleasant; not only pleasant, but what is of far more consequence to women, safe. Mrs Elizabeth Hamilton is well known to be not only a moral, but a pious writer; and in all her writings, as in all her conversation, religion appears in the most engaging point of view; her religion was sincere, cheerful and tolerant, joining in the happiest manner Faith, Hope, and Charity. All who had the happiness to know this amiable woman will, with one accord, bear testimony to the truth of that feeling of affection which her benevolence, kindness, and cheerfulness of temper inspired. She thought so little of herself, so much of others, that it was impossible she could, superior as she was, excite envy—she put every body at ease in her company, in good humor and in good spirits with themselves—so far from being a restraint on the young and lively, she encouraged by her sympathy their openness and gaiety—she never flattered, but she always formed the most favorable opinion that truth and good sense would permit, of every individual who came near her; therefore, all, instead of fearing and shunning her penetration, loved and courted her society. Her loss will be long regretted by her private friends—her memory will long live in public estimation. Much as Mrs Elizabeth Hamilton has served and honored the cause of female literature by her writings, she has done still higher and more essential benefit to that cause by her life, by setting the example through the whole of that uniform propriety of conduct, and of all those domestic virtues, which ought to characterize her sex, which form the charm and happiness of domestic life, and which in her united gracefully with that superiority of talents and knowledge, that commanded the admiration of the public.

REV MR WARE'S SERMON.

The Sermon of the Rev Henry Ware, Jr. at the Ordination of the Rev Mr Furness, at Philadelphia, is just received. It was our intention to have given large extracts from it in our present number, but we have room for one or two short paragraphs only.

Speaking of the means by which the influence of the gospel may be extended, he observes that, in the first place the *Circulation of the Scriptures*, is a powerful means of accomplishing this object. The more generally the scriptures are known, the more generally will truth prevail, and the more readily will error be removed. He proceeds to say:

One chief cause of error is want of knowledge. Men uphold false systems, because they are ignorant of the true. And the great book of truth cannot be familiarly in the hands of all, exercising its rightful influence over minds and hearts, and yet the dominion of error and falsehood stand. The evil at present is, that the scriptures are neither sufficiently read, nor with sufficient freedom. The many still pay too great deference to their theological standards and religious superiors, and to the impressions of early years. They suppose that they know their religion already, and therefore either do not study the bible at all, or they study it for some other purpose than that of learning. So that the light of truth is prevented from reaching their understandings and hearts, either by closing the volume which contains it, or by closing their eyes when the volume is opened. Whatever is done then, toward promoting the frequent, studious, intelligent perusal of the sacred volume, is so much for the advancement and influence of the Gospel; and as it was the bringing out of the scriptures from their hidden places, which shook the power of the Papal throne; so it is the thorough removing of the veil from them, and introducing them freely and fearlessly to the understandings of men, which shall ensure the dominion of the consistent and glorious Gospel.

Public Worship.

In the second place Mr Ware observes that the prevalence of religion is to be ensured by the maintenance of *Public Worship*. Under this head he has the following excellent remarks.

No one can doubt, who reflects but for a moment, that more is owing to it than to all other causes; and that no mode of diffusing and perpetuating knowledge, and the influence of knowledge, has ever been devised, to be compared with the wisdom of this. Public worship among the heathen was quite a different thing; for it was not familiar, social, and personal, and above all, it was not attended with regular instruction concerning truth and duty. It was rather the magnificent spectacle of a high festival, which gratified the senses with its opulence and pomp, but had no concern with the intellectual and moral nature. In the christian system it addresses itself to the hearts of men, to their interests, feeling, and wants. It exercises its power over individual character. It meets the people in all their little communities, renews, at short intervals, its lessons on the most important truths, and maintains an unremitted oversight of their moral sentiments and habits. It is impossible that the effects should not be vast. The silent, steady, uniform, operation, must act upon the moral world, like the quiet and equal warmth of the sun upon the vegetable creation. The action of one day may seem insignificant; but the constant and permanent action works wonders. Men are sometimes led, doubtingly, to complain, that no greater effects are witnessed. They should consider that this institution of our religion is a vast and extensive machine, operating on an immense scale. A single congregation is but one of the little wheels in the complicated arrangement, and may seem to move on without bringing much to pass. We must survey it in its connexion with the whole. We must think of this action as exerted upon a whole people, and as going on from year to year, and from generation to generation. We must consider what society would be without it. Level with the ground your places of social worship. Let the voice of the preacher be hushed. Let the people be no more collected to hear of their duties to God and to one another. Let the seventh day be undistinguished—no respite from the vain pleasures and passionate bustle of wordly pursuits; no intermission of the eager chase of enjoyment and gain; but from year to year, generation after generation, let the whole community be given up to temporary interests, unreminded of God and eternity. It is easy to conjecture the religious ignorance and moral desolation that would ensue, and how rapidly the march would be taken backward to the melancholy condition of the heathen. What reflecting man is not aware, that a large portion of the christian community have no knowladge of their religion, except what they gain from the weekly services of God's House. They are excited to read the scriptures only by the impulse which is given there. And therefore the institution of public worship is that which sustains among men, certainly the influence, and probably the very existence, of Christianity itself. Without this indeed, it might be known to the studious and inquiring, just as the systems of Plato and the Stoics; but its blessings would not be diffused, nor its holy and rejoicing light be shed upon the dwellings, and poured into the hearts of its now countless votaries.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, FERUARY 19.

REVIVALS.

We have inserted on our first page another communication of Apollos on the subject of revivals of religion. We would here take occasion to observe, that we heartily concur with the writer in his leading purpose, which seems to be to produce a greater depth and fervour of religious feeling, and to promote generally a spirit of engagedness and piety. But we cannot say that we agree with him in all the means which he recommends for its accomplishment; for we cannot yet be pursuaded that these means do generally produce the effects that have been described.

The following paragraph is quoted from the communication:—

Such openness of heart and honesty of purpose, such a desire after truth and liberality of sentiment, such devotion to God and zeal for the cross, such brotherly love and boundless charity for the whole human race; a charity which labors for those at hand, sends presents to those who are afar off, and prays devoutly for the salvation of all, cannot on earth be found, as is often found, and always should be found, where a revival speads its subduing, conquering, influence.

No one who has the spirit of his heavenly Master, could object to such a revival as this, nor do we doubt that there are some subjects of most revivals in whom this desirable spirit of humility is generated and cherished. We cannot, however, agree fully with our correspondent, in relation to the general tendency of revivals in this respect. That their tendency is to produce a deep feeling of humility at the time, is not, we think, a subject of doubt; but we fear that when the feelings of self crimination in view of their guilt, and of their danger are succeeded by the usual strong confidence in the pardoning mercy of God, and in the usual undoubting belief in the safety of their own spiritual state,—we exceedingly fear that their feelings of humility then too often give place to unprofitable and invidious comparisons of themselves with those who have not attained their hope, or who may differ from them as to the value of particular mental exercises, or in regard to what constitutes the true value and essence of religion; and that thus, in the spirit of uncharitableness which is generated, something may be found which ought to abate our confidence in the utility of modern revivals, and to repress our warmth and ardour in their commendation.

That the design of those who promote revivals is generally good, and that much good often results from them we are by no means disposed to deny or doubt; at the same time we are constrained to remark that our correspondent's praise of them, as generally known among us, seems too unqualified and indiscriminate.—And in this connexion it is proper for us to remark that it is not with us as it may be perhaps with some of our brethren, that we speak of revivals as a domestic man does of a foreign country,—for no inconsiderable part of our earlier years was spent in the midst of revivals.

That feelings of great spiritual self-coplacency, not to say pride, are in most instances finally generated where reliance is placed on the efficacy and value of sudden conversions, seems to us hardly to be doubted; though we are far from underrating the value of the favourable changes that are, to our knowledge, sometimes produced not only on the general state of external morals, by these revivals, but also on the tempers, and on the more private and retired demeanour of the subjects of them. There certainly seems to us sufficient ground for the distinction we have here made, in relation to the *temporary* and *and final* results of revivals in regard to the temper of humility; and we greatly mistake if the friends of modern revivals, may not on a careful and candid observation of the whole course of any revival, perceive that this distinction is just, and that our praise or approbation of these means of promoting the great ends of religion, should at least be guarded and qualified.

INSTALLATION AT SALEM.

The installation of the Rev Henry Colman, over the society worshipping in Barton-square, Salem, took place on Wednesday, the 16th inst.

The Council on the occasion was unusually large; thirty churches being represented.

The council was organized by appointing the Rev Dr Andrews, of Newburyport, moderator, and the Rev Samuel J. May, of Brooklyn, Con. scribe.

The usual duties of the council having been performed with great order and unanimity, the council proceeded to the church.

The services, which were all of a very high order, were as follows;

Anthem from *Handel*.

Introductory prayer, and selections from the Scriptures by Rev *N. L. Frothingham*, of Boston.

Hymn, by Rev James Flint, beginning "All glorious Lord of Heaven and Earth," &c. [See Christian Register Feb. 12.]

Sermon by Rev *James Walker*, of Charlestown.

Installing prayer, by Rev *Jacob Flint*, of Cohasset.

Charge by the Rev Dr *Pierce*, of Brookline.

Fellowship of the churches, by Rev *James Flint*, of Salem.

Address to the Society by Rev *J. Pierpont*, of Boston.

Concluding prayer by Rev *J. Brazer*, of Salem.

The following touching and truly beautiful Hymn, composed for the occasion, was then sung in the tune *Park-Street*.

The benediction was pronounced by the Rev Mr *Colman*.

HYMN.

God; who art love, whose kindness binds
In Friendship pure congenial minds;
Bid truth and love exert their pow'r,
And consecrate this touching hour.

Pastor and flock before Thee stand,
Before Thee pledge affection's hand;
To ties so sacred strength be given,
Let them be ratified in heav'n.

To light his mind, to warm his heart,
To form his life, thy truth impart;
To duty be his soul applied,
Jesus his pattern, God his guide.

Blest privilege and honour high!
To point to God the anxious eye;
Dispense the truths of heaven's bright page,
The troubles of the heart assuage.

Chase error's clouds, hush death's alarms,
Recall the lost to mercy's arms,
Pour hope's soft balm in sorrow's breast,
The dying soothe with heaven's sweet rest.

Be this his privilege and care;
Accept our homage, hear our pray'r;
Pastor and flock before Thee stand,
Before Thee pledge affection's hand.

The hand must wither; but the love,
Be that renew'd in heav'n above;
And deathless ties cement the whole
In that blest world, where soul meets soul.

COLONIZATION.

The plan of colonizing the free people of colour of the United States is daily receiving increased attention. The establishment on the coast of Africa, is now so firmly settled as to give to emigrants a good degree of confidence in the security and favourable prospects of the situation.

The emigrations to Hayti have been very numerous within the year past, and are rather increasing than diminishing.

In a memorial of the Richmond and Manchester Auxiliary Colonization Society, addressed to the Legislature of Virginia, it is stated that three years ago Maryland and Virginia contained 76,000 free people of color. About one half of these are supposed to belong to Virginia; and among these 38,000 it is said not two hundred are proprietors of land. One of the Annual Reports of the American Colonization Society speaking of this class of blacks, says, "placed midway between freedom and slavery, they know neither the incentives of the one, nor the restraints of the other; but are alike injurious both by their conduct and examples to all other clases of society." The proportional increase of free blacks in Virginia, is greater than that of the slaves or the whites. The proportion is about as follows, during the period from 1810 to 1820, viz; 20 free backs to every 12 whites, and to every 8 slaves. The progress of this class in Maryland has been more rapid than this.

The expenses of transportation to Liberia, the African colony, is stated at $20 each person. The object of the memorial here alluded to, is to ask aid of the state towards defraying the expenses of their transportation. This request seems to be urged with great propriety, as it has been some time a law of the state that no slave made free should reside in the state.—This edict of banishment certainly ought to be, and must be, with every humane and just government, accompanied with a proffer of the means of removal.—We presume that the just claims of the banished Africans, on the Legislature of Virginia, will not be denied by that honourable and high-minded people.

Extraordinary Munificence.—Our readers will find, in another part of our paper, an account of the singular generosity of a late citizen of *Philadelphia*, Godfrey Haga, Esq. It is particularly gratifying to notice that part of the donation, appropriated, (through the Society for propagating the Gospel,) to the purpose of educating young men who wish to devote themselves to the Gospel ministry.

We hope this example of judicious charity will not be lost on our own wealthy citizens, who have before them at this time, a noble and most deserving object of charity. We allude to the *Theological School at Cambridge*, which has lately been placed on a footing which meets the public approbation. We have before alluded to this subject, and feel ourselves justified in bringing it again and frequently before our readers, as deserving of the attention of all who value and desire to promote the interests of piety and pure Christianity. The most immediate and pressing wants of the Institution (as has before been stated) are a *separate building* for the students, and *funds for the assistance of the indigent*.

Without some aid of this kind many of our most promising young men must be left to pursue their professional studies under great embarrassments, and perhaps to abandon the profession of their choice.—None we think who read the extract from Rev Mr Ware's Sermon, on our first page, relative to the good influence of *Public Worship*, can feel reluctant in doing what his means will justify to further an object so truly worthy the prayers and pious efforts of a christian people.

We have formerly noticed some noble benefactions of individuals to the Theological Seminary at Princeton N. J. (Chr. Reg. Feb. 5.) Besides the generous exertions of the Presbyterian Churches, by which a new Professorship was established there, we wish to turn the attention of our readers again to the liberality of two individuals mentioned in the number of the Register just alluded to, who established each of them, a scholarship for that Institution, by the donation of $2,500. By these establishments permanent provision is made for the education of a certain number of young men for the ministry.

We would not be thought officious in this business, though we cannot but express the deep interest we feel in the promotion of the valuable objects here alluded to, nor can we believe, that, in order to insure a generous notice of this subject amongst our wealthy citizens, any thing more is needed than that they should give their attention to it, sufficiently, to become properly acquainted with the real circumstances, wants, and prospects of usefulness of the Institution to which we have taken the liberty to ask their attention.

RELIGION IN NEW MEXICO.

A gentleman of Virginia, who has travelled in the northerly part of New-Mexico, in giving an account of the state of religious knowledge there, says he was informed that a catechism was introduced by the Priests some years ago, which commenced in the following manner:—Quest. Who is the first in the world? Ans. God. Q. Who is next to God? A. Ferdinand the VII. Q. If God should die, who would then be God? A. Ferdinand VII.

The same gentleman states that no books are to be found except with the Priests. But few of the women can read, and scarcely any can write.

INDIAN UNION.

It appears by an article in some of the Southern papers, that the various tribes of Indians west of the Missisippi, have held a grand council, for the purpose of agreeing to invite their Red brethren east of the Missisippi, to come and reside amongst them. They have come to such an agreement, and a deputation is said to be on its way to Washington, to conclude an arrangement with the President of the U. S. for carrying the plan into execution. It is intimated that all the Indians on this side the Missisippi would probably remove beyond it, except, perhaps, the Ottowas, who, it is thought would prefer joining the Indian tribes west of Lake Michigan.

Dedication. A new church lately erected by the first congregational Society in Bernardston was dedicated to the worship of God on Wednesday the 12th ult. Introductory prayer by Rev Mr Smith, of Warwick; Dedicatory prayer by Rev Mr Smith of Rowe; Sermon by Rev Mr Rogers, pastor of the Society; Concluding prayer by Rev Mr Harding of New-Salem.

The Sermon of Rev Mr Rogers has been published, and a copy has been politely forwarded to us.—We intend giving some extracts from it in our next.

A correspondent of the Greenfield Gazette has the following paragraph in allusion to this event.

The services were of an impressive and interesting character, and a large and highly respectable assembly signified their approbation, by the serious attention which they gave. The sermon by Mr Rogers, was peculiarly appropriate for the occasion.—It was written in a manly and classical style, and it exhibited, throughout, a fervent zeal for the cause of the Redeemer's kingdom. The sentiments of charity and liberality which it contained, will have, it is to be hoped, their just influence. If they were more inculcated and practised, there would not be so much unpleasant difficulty in our parishes; difficulties too which surpass all others in their deadly influence upon the social and friendly intercourse of society.

NEW PUBLICATONS.

The first volume of a history of the state of New-York, by John Van Ness Yates, Secretary of State, and Joseph W. Moulton, Esq. of the city of New-York, is just published. This number or volume was prepared chiefly by Mr Moulton, who is said to have spared no labor or expense in procuring materials to make it accurate and interesting.

The following paragraph respecting the work is from the New-York Commercial Advertiser.

"In the performance of this task, he has thoroughly searched the valuable library manuscripts of New-York Historical Society, and the principal libraries in the Eastern States, particuliarly that of Harvard University. The present volume treats of the Antiquities and Aborigines of this state, blended with a brief investigation of the hypothesis of Philosophy upon the peopling of the American continent. The voyages of discovery, particularly that of Henry Hudson, to our coasts and harbors; the colonizing policy and conflicting claims of England, France, Spain, and Holland; the territory comprised within our colonial limits; the international law adopted by them to regulate their respective rights; and lastly a general view of the progress, condition, and prospects of the state. The work is entitled to liberal patronage, and we hope will receive it.

THE BIBLE IN TURKEY.

It is stated in a late London paper, on the authority of a letter from Aleppo, that the Sultan has prohibited the selling or buying in any part of the Turkish dominions, any Bibles, Testaments, or other religious books printed in Europe; and has ordered that all such books found in the hands of Mahometans shall be burnt. It is stated that the Christians of Aleppo had been threatened with death in case of a refusal to deliver up the prohibited books.

Savings Banks. A meeting has been lately held in New-Bedford, to determine on the expediency of establishing in that place a *Savings Bank*.

Virginia Convention. The Virginia House of Delegates have finally passed a bill in favor of a covention, by a vote of 105 to 98.

Original Communications.

FOR THE CHRISTIAN REGISTER.

Mr Reed....I like free discussion, when the truth is spoken in love. I am sorry your correspondent A. G. lives where a *Christian* Church are not expected or disposed to discontinue *bad* customs *without* the usual queries about reform. It seems to me that a body of good people would want nothing, but to *know* that any custom was *bad*, to dismiss it without controversy or reluctance. I am not aware of any principle in "human nature" averse to acknowledged *improvement*.

The question is, whether collecting money while around the communion table is not a custom which had better be discontinued? For reasons stated before I cannot but think it should. Your correspondent gives a different opinion, and adduces one argument. With his opinion, of course, we have nothing to do; esteeming our own, on the other side, quite as valuable.

This argument is much too limited for his broad conclusion. It consists in citing 1 Cor. xvi. 2. This proves against him. The contribution here mentioned is specifically separated from church expenses.—It has a single object, viz. the affording relief to the distressed christian converts at Jerusalem. Not a single text can be adduced in the New-Testament to warrant our collecting money while around the communion table. The condition of the early christian churches, scattered and disconnected as they were, would lead us to suppose some such provision might have been needed; and of course often mentioned among other things of less consequence: but there is a total absence of all mention or alluson to any such custom. So far, then, as apostolic authority is pleaded, the argument reverts upon the head of him who uses it. So far from sanctioning this custom St. Paul seems to have forbidden the union of which I complained. He tells the Corinthians to make all their contributions before he arrived, "so that there be *no* gatherings when I come." If it had been their custom to have gatherings for themselves every sabbath, he would undoubtedly have said,—let there be, when I come, *only* those gatherings which are common with you every communion day, and *not*, "let there be *no* gatherings." Besides, if contributions with them had been as with us, Paul would have thoughtfully inquired, if they had any surplus funds to spare from their treasury? And if they had none, then he would have directed them consistently, to have made this contribution for the saints at some specific time, and not on each sabbath; knowing that such an order would interfere with the gatherings for their own church. But not even a hint of any such interference escapes him, nor a syllable of apology for adding *another series* of contributions to those they were compelled to make on their account. Having a contribution then, while around the communion table, for the supply of the table, so far from being sanctioned by apostolic authority seems almost to have an apostolic veto. As your correspondent sees this practice "founded on the best authorities" and countenanced in this text, I have said these few words upon it. But he inclines to rest the claim of the custom on its being a religious charity to church members &c.—Yet there is not the least intimation, in the New-Testament that even *these* gatherings were made *while around the coumunion table*. The contributions mentioned of the first christian churches, were not for the support of the church, but the relief of poor saints only. They were voluntary, in manner like those paid by the Jews, who at the appointed annual feasts came from province and city to Jerusalem; and there, as they could afford, contributed by casting their money into the boxes or chests which were, (*not within the holy of holies* but) in the *treasury* connected with the *court of the Gentiles*. Our Saviour, as he was coming out of the temple, sat down near this court over against the treasury, and there leisurly noticed the rich and poor alternately coming up to deposite their donations. All these were wisely *separated* from the sacred services of the temple worship; and as far as circumstances would allow, accorded with the plan I proposed. From the Jews, then, the first christians could not have gained the custom of collecting money during the hours or in the place of divine worship.

But grant that our donations are, in part, appropriated to the religious uses mentioned, (which I fear is not always the case) still I say this is not a good custom, for the very reasons suggested to me by your correspondent. He will doubtless admit *that* plan to be *best*, which make the avails of a charity-fund most ample and useful. Now ask any merchant,—if a certain quantity of money given into his hand on the first of January, will not be far more productive than the same quantity *can* be, given to him in twelve small parcels scattered through the year? We know immediately the merchants answer. The argument therefore, of benevolence and wise expediency, in every view, leads us to give to the trustee of a church fund, *at one time*, all we have been accustomed to bestow in twelve little portions,—and this rids the church of making the house of God, any thing but a house of devotion.

But I will admit still more—suppose the primitive christians did collect money while around the communion table; (though no proof exists that they did,) surely no one will contend, that financial customs, into which they were forced by the circumstances of their new situation, are binding upon *us*. Their condition was peculiarly different from our own; and at this day we need not tell people, that the early christians, separated, persecuted, and almost destroyed as they were, preserved themselves, and cherished each other, by a wise use of the few privileges left them. The very text of 1 Cor. xvi. 2, speaks volumes, on this head to their praise; their situation at a glance, is seen to be varied from our own, that provisions with them very wise, and even indispensible, would be totally needless in our day; and therefore, that so far as temporal matters are concerned, their example is not to be pleaded for a moment. No perils, no necessities threaten us, and we need not offend the strangers who frequently visit our churches by these irresistable solicitations for money, who, (though not called upon to contribute themselves,) have, in many cases, I know, struck them with horror. I cannot but admire the sensibility of those churches, who, feeling the incongruity of this custom, have voted its abolition, and have had great reason to rejoice in their reform, from principles of expediency and benevolence. There are, I trust, many far more cogent objections to this custom, than I have arrayed against it, and unless it can be proved, by overwhelming argument, to be both

apostolic and expedient, I must yet think, that, *at the communion table* is a very improper place to raise money. B. C.

FOR THE CHRISTIAN REGISTER.

IMPROVEMENTS.

It is respectfully suggested to pastors and members of churches if some improvements might not advantageously be made in the commmunion services.—The changes I shall intimate will be as follows:

1 *Singing.*—It is customary, in many places, for the choir to remain to perform the singing. This practice always appeared to me improper, and perhaps it will to others if they reflect upon it. The pastor gives out a hymn to the church as Jesus did to his disciples, at the Lord's supper. They rise and stand in the attitude of singing, but a foreign choir, consisting, it may be, of persons who are not professors of religion, sing the hymn in their behalf! Suppose some professional singers had been seated in a gallery in the chamber where our Lord and his disciples celebrated the paschal supper, and when the hymn was given out by that sacred person, had sung it to the listening band. This will present an idea of what I deem the impropriety of the customary mode. Will it be said, the choir are the usual singers of the society, and it is their office to perform this part of the services? I duly appreciate the talents and skill of our choirs, and consider that they contribute essentially to the improvement and delight of public worship: but I cannot but doubt the propriety of their singing during a solemn service in which they are not engaged. Far better, in my estimation, is a practice I have witnessed, of the pastor, setting the tune, and leading, while all the members of the church rise in their places, and sing the hymn; or in case the minister is not qualified to lead in singing, those singers who are church members sit near each other, and serve as a choir to the church.

2 *Sitting dispersed over the church.* In former times a table was spread in the broad isle, and the members of the church came out of their pews and seated themselves at the table. At present, where I am acquainted, the members retain their customary seats, and after the congregation is dismissed, appear like a thinly seated audience. Would it not be more social, and useful for all to draw near to the table, and fill the nearest pews. As the pratice is, the members of the same church scarcely see each other and sometimes in a city for years, do not know each other. Would not these evils be remedied by drawing nearer, as proposed?

FOR THE CHRISTIAN REGISTER.

Mr Reed.....In the second paragraph, in the article in the last Register on the new Church in Chambers-street, a line was transposed. It should have been as follows: "The cost of the land thus described was about $11,400. The cost of the church, including land, interest, incidental expenses, and support of public worship to 1 January was about $34,000.

In the fourth paragraph instead of "circular windows" read "three large circular headed windows."

The Legislature has remitted the duty on pews sold by auction.

The nett amount left for a fund for the new Society, after selling the pews, will be $2,600 instead of $2000 as before stated.

MASSACHUSTETS LEGISLATURE.

Friday, Feb. 11. The two Houses of the Legislature met at 12 o'clock, and adjourned to attend the funeral of his Excellency.

IN SENATE.

Saturday, Feb. 12. A bill was reported on limited copartnerships.

A Committee was chosen to request for publication of Rev. Mr Sharp, a copy of his sermon at the funeral of his Excellency, Gov. Eustis.

A committee was appointed to consider at what time the Legislature may have a recess.

A bill authorizing the erection of a bridge over Merrimack river between the towns of Dracut and Chelmsford, passed to be engrossed, and was sent down for concurrence.

Monday, Feb. 14. The following bills passed to be enacted. In addition to an act for the better managing of lands, wharves, and other real estate lying in common; to incorporate the Franklin Typographical society; to incorporate the proprietors of Christ church in Leicester; regulating the taking of fish in the town of Bridgewater; to incorporate the Methodist religious society in South Boston; to incorporate the Williamsburg Manufacturing company; to repeal part of an act entitled an act to incorporate the second Parish in the town of Deerfield; to establish the Baptist society in Montgomery; to prevent the destruction of the Lobster and Clam fishery in the town of Truro; granting further time for the payment of the last enstalment of the Globe Fire and Marine insurance company; to incorporate the North River Bridge company; regulating the transportation of gunpowder in and through the town of Charlestown.

Tuesday, Feb. 15. The committee appointed to consider the expediency of disposing of the reversionary interest which the Commonwealth has in Charles River Bridge, reported, in part, a bill on the subject, which was read, ordered to be printed, and assigned for Tuesday next.

South Boston Bridge.—A bill to authorize the erection of a free bridge at South Boston, was read twice and assigned for Wednesday.

A bill regulating the sale of licences to Inn-holders, was denied a second reading.

A bill to establish a school of Agriculture at Dummer Academy, passed to be engrossed. adj.

HOUSE OF REPRESENTATIVES.

Saturday, Feb. 12. A Committee of the House was appointed to consider the expediency of repealing or amending the laws of this commonwealth respecting usury.

Leave to withdraw was given on several petitions.

The further consideration of the Amherst college question was assigned for Tuesday.

South Boston Bridge.

The Question respecting leave for a bill providing a bridge from Wheeler's point to South Boston, was taken up and decided in the affirmative 94 to 63.

The following bills passed to be enacted:—

A bill to incorporate the Baptist Society in Montgomery.

——— to incorporate the Proprietors of North River Bridge.

——— in addition to an act for the better managing of Lands, Wharves and other real estate lying in common.

——— to regulate the taking of fish in Bridgewater, Plymouth county.

——— to repeal part of an act to incorporate the second parish in Deerfield, and for other purposes.

——— extending the time for the Globe Fire and Marine Insurance Company to pay in their capital.

——— to incorporate the proprietors of Christ Church in Leicester.

——— to incorporate the Williamsburg Manufacturing Company.

——— to incorporate the Trustees of the Methodist Religious Society in South Boston.

——— to incorporate the Franklin Typographical Society.

——— to prevent the destruction of the Lobster and Clam Fishery in Truro, and to preserve and regulate the same within the waters and shores of said town.

——— to establish the Baptist Society in Montgomery.

Adjourned to Monday, half past 9 o'clock.

Monday, Feb. 14. The House concurred with the Senate in refusing to pass the resolve on the petition of the Sanderson Academy.

The Committee on Libraries was instructed to report on the expediency of granting to the incorporated Societies in this state, one copy each of the laws and resolves. The subject of the amendment of the third article of the Constitution was indefinitely postponed.

The bill to suppress the sale of lottery tickets was denied a third reading.

An additional bill respecting taking of depositions, and administering oaths, was committed.

A bill to incorporate a company to build a bridge across the Merrimack, was read a first time. Adj.

Tuesday, Feb. 15. Bills passed to be enacted,—to incorporate the Gore Turnpike corporation and the Trustees of the Ashby School and Charitable Fund.

A motion to reconsider the vote of the House respecting lottery tickets, was ordered to lie on the table.

A motion to reconsider the vote of yesterday, respecting the amendment of the Constitution, was assigned for to-morrow Wednesday.

The additional bill on the subject of Oaths and affirmations was debated till after the usual hours of adjournment, but no question was taken thereon.

A bill to aid the Bunker Hill Monument Association, was read twice, and referred to the Hon. Messrs. Lyman, Gray, and Mills.

A petition of John Hart was committed.

EIGHTEENTH CONGRESS.

SENATE.

Friday, Feb. 4. The President transmitted three messages, one of which related to the mint [in which it was stated that over one million and a half of dollars, principally in silver, was coined during the last year.] One of the messages related to the treaty of peace with Tunis.

Suppression of Piracy.—The motions of Mr Talbot and Mr Lowrie to strike out what related to arming merchant vessels, and also to landing on the island of Cuba to pursue the pirates, were negatived.

Monday, Feb. 7. No business of much interest came before the Senate this day except that relating to piracy, a bill for the suppression of which was passed and sent to the House.

Tuesday, Feb. 8. The subjects of principal interest this day were the Yazoo Lands, and the rules respecting the mode of counting the electoral votes for president.

Wednesday, Feb. 9, After transacting some business of minor interest, the senate adjourned to attend the voting for President in the House of representatives.

Thursday, Feb. 10. After passing on a number of bills &c. the senate proceeded to the consideration of the bill to amend the judiciary system. Nothing final was determined.

HOUSE OF REPRESENTATIVES.

Friday, Feb. 4. The subject of the appeal of Mr Clay to the House, occupied the attention of House nearly the whole of this day & the following, & was debated with much warmth. It was finally agreed to commit it, 125 to 69

Monday, Feb. 7. The subject of Piracy was brought up, and some spirited resolutions introduced by Mr Poinsett.

The report of the Committee on the *Rules* to be observed in voting for President, became a subject of discussion, and occupied considerable time.

Tuesday, Feb. 8. After disposing of some subjects of minor interest, the bill for the suppression of Piracy came before the House, was read twice and referred to the committee of the whole.

Wednesday, Feb. 9. Some resolutions were offered which were read and ordered to lie on the table.

The committee of investigation on the subject of Mr Clay's appeal to the House, reported, and laid before the House, a communication from Mr Kremer on the subject.

At 12 o'clock the members of the Senate appeared in the Representatives Hall; the electoral votes were counted.

No choice of president being made, the House proceeded to vote by states for president. The result of the voting was the election of the Hon. John Q. Adams, as stated in another part of this paper.

Thursday, Feb. 10. The Military appropriation bill occupied the attention of the House considerable part of the day. It was finally passed.

GENERAL INTELLIGENCE.

PRESIDENTIAL ELECTION.

So important and interesting an article of intelligence as that of the election of a President, of the United States, can hardly now be *news*, even to our most retired readers; especially at a time when so deep an interest is generally felt in the result. It is proper however for us to state the result, and we have no disposition to disguise the satisfaction we feel in being able to state that the Hon. JOHN QUINCY ADAMS is elected President of the United States, for four years, to commence on the 4th day of March next.

John C. Calhoun has also been elected Vice President, for four years, commencing on the 4th of March next.

The following paragraphs on the subject of the election, are from the *National Intelligencer* of Feb. 10

Contrary to all previous expectation, an Election of President has been effected by the House of Representatives at the first balloting. Mr Adams having received the votes of thirteen states, Gen. Jackson the votes of seven states, and Mr Crawford the votes of four states. Up to the moment of balloting, the vote of at least one state was a matter of conjecture. The delegations of the States, it is known, vote in this case, by ballot, each state giving one vote. The states are understood, however, to have voted as follows:

For Mr Adams	*Gen Jackson*	*Mr Crawford.*
Maine,	New Jersey,	Delaware,
N. Hampshire,	Pennsylvania,	Virginia,
Massachusetts,	S. Carolina,	N. Carolina,
Rhode Island,	Tennessee,	Georgia,
Connecticut,	Alabama,	
Vermont,	Mississippi,	
New York,	Indiana,	
Maryland,		
Ohio,		
Kentucky,		
Illinois,		
Missouri,		
Louisiana.		

It is generally known, also, what was the division in several of the colleges. In the New-York college, for example, Mr Adams received 18, Mr Crawford 14, and Gen Jackson 2 votes. In the Kentucky college, Mr Adams received 8, Gen Jackson 4. In Ohio, Mr Adams received 10, Gen Jackson 2, Mr Crawford 2 In the Maryland college, Mr Adams received 5 votes out of the 9 votes. In the North Carolina college, Mr Crawford received 10, Gen Jackson 2, and Mr Adams 1 vote, &c. It is probable we may be enabled, hereafter, to state further particulars of the votes.

Mr Adams having been waited on by a committee appointed for the purpose of informing him that he was elected to the Presidency, returned the following written answer, which was communicated to the House.

Gentlemen—In receiving this testimonial from the representatives of the people, and states of this union, I am deeply sensible to the circumstances under which it has been given. All my predecessors in the high station to which the favor of the House now calls me, have been honored with majorities of the electoral voices in their primary colleges. It has been my fortune to be placed, by the divisions of sentiment prevailing among our countrymen on this occasion, in competition, friendly and honorable, with three of my fellow citizens, all justly enjoying, in eminent degrees, the public favor; and of whose worth, talents, and services no one entertains a higher and more respectful sense than myself. The names of two of them were, in fulfilment of the provisions of the constitution, presented to the selection of the House, in concurrence with my own; names, closely associated with the glory of the nation, and one of them, further recommended by a larger minority of the primary electoral suffrages than mine.

In this state of things, could my refusal to accept the trust thus delegated to me, give an immediate opportunity to the people to form and to express with a nearer approach to unanimity, the object of their preference I should not hesitate to decline the acceptance of this eminent charge, and to submit the decision of this momentous question again to their determination. But the constitution itself, has not so disposed of the contingency which would arise in the event of my refusal; I shall, therefore, repair to the post assigned me by the call of my country, signified through her constitutional organs; oppressed with the magnitude of the task before me, but cheered with the hope of that generous support from my fellow citizens, which in the vicissitudes of a life devoted to their service, has never failed to sustain me—confident of the trust, that the wisdom of the Legislative Councils will guide and direct me in the path of my official duty, and relying, above all, upon the superintending Providence of that Being, "in whose hands our breath is, and whose are all our ways."

Gentlemen—I pray you to make acceptable to the House, the assurance of my profound gratitude for their confidence, and to accept yourselves my thanks for the friendly terms in which you have communicated to me their decision.

JOHN Q. ADAMS.

Washington, Feb. 10, 1825.

Mr Clay's Letter. The Richmond Enquirer contains an extract of a letter from Mr Clay in which he assigns his reasons for supporting Mr Adams. The extract was sent to the Inquirer with a communication of which the following is part.

To the editor of the Enquirer.—You will oblige one of your subscribers by inserting in your paper, the inclosed paragraph of a letter from Mr Clay. He states, in terms so strong, so frank and fearless, the grounds on which he will vote for Mr Adams, in the face of instructions from a dominant party in Kentucky; a party who have profaned the temple of their liberty, by pulling down their coustitution; that it is impossible the sincerity of his motives can be doubted.

Washington, 28th Jan. 1825.

My dear Sir—My position, in regard to the Presidential contest, is highly critical, and such as to leave me no path on which I can move, without censure. I have pursued in regard to it, the rule which I always observe in the discharge of public duty. I have interrogated my conscience as to what I ought to do, and that faithful guide tells me that I ought to vote for Mr Adams. I shall fulfil its injunctions.—Mr Crawford's state of health, and the circumstances under which he presents himself to the House, appear to me to be conclusive against him. As a friend of liberty and to the permanence of our institutions, I cannot consent, in this early stage of their existence, by contributing to the election of a military chieftain, to give the strongest guaranty that this Republic will march in the fatal road which has conducted every other Republic to ruin I owe to our friendship this frank exposition of my intentions—I am and shall continue to be assailed by all the abuse which partizan zeal, malignity and rivalry can invent. I shall view without emotion these effusions of malice, and remain unshaken in my purpose. What is a public man worth if he will not expose himself, on fit occasions, for the good of his country?

As to the result of the election I cannot speak with absolute certainty; but there is every reason to believe that we shall avoid the dangerous precedent to which I allude.

Be pleased to give my respects to Mr ———, and believe me always, Your cordial Friend,

The Honorable F. Brooke. H. CLAY.

Munificence. Our aged, and much respected fellow citizen, Godfrey Haga, Esq. who died on Monday morning last, made, by his last will, the following disposition of his property.

To the Pennsylvania Hospital, one thousand dollars.
To the Northern Dispensary, one thousand dollars.
To the Southern Dispensary, one thousand dollars.
To the Pennsylvania Institution for the Deaf and Dumb, one thousand dollars.
To the German Society, two thousand dollars.
To the Bible Society, four thousand dollars.
To the Widows' Asylum, five thousand dollars.
To the Orphan Asylum, ten thousand dollars.
To Sundry persons, fifty thousand five hundred dollars.
To the Brethrens' Church (the Moravian church) in Philadelphia, two thousand dollars.

For the relief of the superannuated preachers, their widows, and missionaries and their widows, belonging to the Brethrens' church, six thousand dollars.

To the Society for Propagating the Gospel among the Heathen, twenty thousand dollars. This constitutes a fund, the interest of which is to be applied by the Society for the purpose of educating pious young men at Nazareth Hall, for the Gospel Ministry.

The residue of his estate, valued at more than two hundred thousand dollars is bequeathed to the said Society for Propagating the Gospel among the Heathen, and to be appropriated, from time to time, as the Society shall direct.

Mr Haga, who had no patrimonial estate, acquired his large fortune by industry and economy. Throughout life he sustained the character of a *good* man, (we use the word emphatically,) and did not wait till the hour of death to become charitable. For his connections, both in this country and in Germany, he made provision, while he was in the enjoyment of health. His donations for the relief of the poor, and to public institutions, were many and munificent. When the Brethren in Philadelphia, determined a few years ago, to rebuild their church, he gave them *five thousand dollars:* and those who were best acquainted with him, say, that, from the time of Mrs Haga's death, to the period of his own dissolution, he expended in charity more than *one hundred thousand dollars.* *Gazette.*

We hear from Hayti that the new emigrants are liable to suffer more from their own dispositions than they are from the citizens of that island. Many embark with an idea that they are to live without labour—that they are to be made "republican lords," and to be supported by the industry of others. Finding all their golden visions of idleness dissolved into thin air, they write home melancholy accounts, or procure others to write for them, and thus labor to dishearten further emigration to Hayti. It is time to lay aside such childish ideas, and that our black population should look upon labor as the lot imposed upon man by his Creator, whether *slave* or freeman. Kings and Emperors and Presidents and Generals, are all compelled to labor, and it would be wonderful indeed if the citizens of Hayti were exempt from the curse imposed by the Almighty upon Adam.—*Am.*

American Bible Society The Treasurer of the American Bible Society, Wm. W. Wolsey, Esq. has received during the month of December, 1824, the sum of $3590,76—and has paid out $1194,43. The issues from the Depository during the month of December, were 2813 Bibles, and 2905 Testaments.

Piracy From present appearances, the prospect seems that but little will be done by Congress toward the effectual suppression of the murderous practices of the pirates on our commerce and seamen. The following is an extract from a letter of Mr Nelson, our Minister to Spain, to the Secretary of state, dated Oct. 12, 1824:—

"I have talked and written continually on this subject without effect. If the terror of reprisals on their commerce do not bring forth something, I shall despair of vanquishing Spanish apathy, and think the energy of the Committee of Foreign Relations will not be excessive—even if it should extend to the recommendation of doing justice to our citizens, by something more effectual than negotiation."

We refer our readers with much satisfaction to the proposals of Dr Coffin to deliver a short course of lectures in relation to the *Gymnasium.* As some inquiry is about to be made in our Legislature on this subject, we think the proposal is highly opportune.

From Halifax. Halifax papers to Feb. 4th have been received. One of them contains the annual report of the chamber of commerce. Their report recommends the establishment of a new Bank at Halifax. A favourable opinion is also expressed of establishing a communication by steam navigation, between Nova Scotia and Ireland.

An action took place on the 16th of December last, off Cunama, between the Colombian schooner General Santander, Capt. Northrop, and the Spanish government brig Marle Santa Cap. Jose Andoyes, of 22 guns, said to be from Spain, with a valuable cargo. The latter was was captured after a smart action, in which the G. S. had 7 killed and 11 slightly wounded, and the M. S. 16 killed and 19 wounded.

Webster's Dictionary. We perceive by a notice in a Connecticut paper, that Noah Webster, Esq. who is now in Europe superintending the publication of his large Dictionary, has secured the copy-right of the work in this country. The following is the title of the work:— *Obs.*

"A Dictionary of the English Language, containing—1 The words used by the English nation, and their descendants, from the age of Gower to the present time; forming the most complete vocabulary of the language ever published. 2. A developement of the origin and primary sense of words, as far as these have been discovered, with a new exhibition of affinities between the English and other languages. 3 Definitions of words more full, precise, and technical, than those of preceeding lexicographers; illustrated by numerous examples. 4 The addition of new words which the modern improvements in the sciences and art, have introduced into respectable use. To which is added in a separate volume, a Synopsis of the principal uncompounded or elementary words, in more than twenty different languages, alphabetically arranged, with numerous references to their respective affinities."

Lyceum of Natural History The first part of the first volume of the Annals of the Lyceum of Natural History of New-York, has been completed, and the first number of the second part is in press. The labors of this society are becoming daily more and more interesting.

The celebrated Joseph Lancaster is at Caraccas, engaged in teaching his system of education. But from one of his publications, it would appear that he meets with poor success. He complains of want of room, want of friends, and want of scholars—having only 50 instead of 500, which he expected. *N. Y. Com. Adv.*

New-York Eye Infirmary. It appears from the fourth annual report of this excellent institution, that 932 patients have been under care during the past year, and of this number 749 have been cured; 22 relieved; 9 proved incurable; 6 refused to submit to the treatment prescribed; and one died of another disorder. In 64 the results could not be ascertained, and 31 patients remain in attendance. Since the foundation of the infirmary, three thousand three hundred and fifty-five patients have been under the care of its surgeons.

A Southern paper states that in the legislature of Louisiana some of the orators speak in French and others in English—and that the clerk of the house acts as an interpreter between the parties. The paper goes on to state that the French language is vanishing every day more and more, and that the English is destined to swallow up the French language, at least in Louisiana.

MARRIAGES,

At Watertown, Mr Daniel G. Rollins, of Portsmouth, N. H. to Miss Susan B. Jackson, daughter of the late Simon J. of Newton.

DEATHS.

On the 13th inst. Mr William Homes, Æ. LXXXIII, goldsmith in Ann-street, where he passed the whole of his long, industrious, and useful life. He was "an Israelite indeed, in whom is no guile!"

In Watertown, Mrs. Lucy, wife of Jonas White, Esq. aged 75.

In Roxbury, on Friday morning, Mr Jonathan Williams, aged 49.

In this city, Miss Mary Rogers, daughter of Mr Abijah and Mrs. Hannah Wilkins, aged 26.

In Fairhaven in, on Saturday, 5th inst Samuel Spragne, Esq. in the 94th year of his age.

In West Springfield, Dea Amos Allen, aged 90.

In Northampton, Mr Phineas Parsons, aged 75.

In New-York, on Sunday last, the Right Rev John Connolly, D. D. Roman Catholic Bishop of the Diocese of New-York.

At East-Bridgwater Mrs Abigail Lazell, consort of Gen. Silvanus Lazell aged 69.

In Stoughton, Feb. 11th, Mary T. Capen, aged 6 years, and on the 1st inst. an infant, both children of Dea. A. Capen.

The whole number of deaths in New-York city during the past year was 4,341, 446 died in Aug. the greatest number in one month.

WEEKLY REPORT OF DEATHS IN BOSTON.
Ending February 11.
(*From the Health-Office Returns.*)

Feb. 4. Elizabeth G. Jepson, 26. 6. Hugh McFadden; Mary R. Wilkins, 26; Maria Sanborn, 24; Lucy Bliss, 27; John Kendall, 57; Thankful Cunningham, 75; Joseph H. Robinson, 45; John G. Brown, 25. 7. Caroline Barnard, 2 1-2; John W. Folsom, 66; Mary A. Turtle, 3; Thomas H. Cutter, 54; Betsey Ames, 71. 8. Joe Ganes, 77; Abigail Norwood, 76. 9. William Smith, 37; Samuel H. Dearborn, 45; Mary Babcock, 65. 10. George Weller, 67. 11. Benjamin Houghton; Hannah Kilroy; John Williams, 46; Susanna Staples.

THE GYMNASIUM.

THE subscriber is about to give three lectures on the following subjects,

1. Physical Education in connexion with intellectual and moral culture, as taught and practised in the recent Gymnastic Seminaries in Germany, Denmark, Switzerland, France, &c.

The value of human existence is to be estimated by its capacities for action and enjoyment, hence it ought to be the purpose of education to exercise, unfold, and carry forward these capacities to the highest attainable degree of improvement.

But this can never be accomplished so long as the care of the body is left out of the general plan of discipline and instruction. An unfortunate individual deprived of locomotive power, might with equal truth be regarded as a perfect human being, as to suppose that any man is well educated without physical culture.

2 & 3. On the means of promoting health and preventing disease.

Whatever may be thought of the expediency of attempting to teach parents to cure their own diseases and those of their children, there can be no doubt that much practical information, relative to the promotion of health, is within their reach and comprehension. The best part of medical science is the prevention of sickness,—the possession of the means of security in the midst of those deleterious causes and impressions which are constantly acting on the human body; but this important branch of medicine cannot be carried into effect without the cooperation of those for whom its precepts are formed, and its best recources are exerted. If these discourses shall be found to possess any interest or value for fathers, they cannot have less of either for mothers. They are equally adapted and intended for both.

J. G. COFFIN.

REV H. WARE'S SERMON.

THE Sermon of the Rev Henry Ware, Jr. delivered at the ordination of Rev William H. Furness, at Philadelphia, is for sale at this office. Feb. 19.

Poetry.

From the Family Visitor.

THE INFANT'S GRAVE.

"For we sorrow not as those who are without hope."

I marked when the lonely mourner strayed
By the shade of the waving willow,
Where the blighted hope of her heart was laid
With the verdant sod for its pillow.

I marked when the Cypress bough she wreathed
To hang o'er its lowly dwelling,
That her quivering lip in silence breathed
The sigh that her bosom was swelling.

But I heard not the bitter wail of grief
As when sorrow the heart is rending;
For she knew where the wretched find relief,
And in prayer she was meekly bending.

I heard her in murmured accents breathe
Her Hope of a blissful meeting,
When the just shall from kindred saints receive
In Heaven a joyful greeting.

I knew by the beam of her tearful eye
As its fervor was slowly kindled,
That the light of faith in her soul was high,
And its joy with her grief was mingled.

I saw her as calmly she turned away
From the spot where her babe was sleeping;
And knew that she thought of the promised day
When the mourner shall rest from weeping.

From the Italian.

EARTHQUAKES IN SICILY.

Here once ye were, great states! nor doth remain
A single stone to tell your tale, and say,
Here the wide earth did open; here one day
Stood Syracuse; here was Catania's reign.
Among the solitary sands in vain
I seek ye in yourselves, and find decay,
And dread, and silence all;—my steps I stay,
My eyes are big with tears, my heart with pain.
Thou dreadful, dreaded God; here then, I see,
And own thy might; does my soul not fear,
Or not acknowledge thee?—Arise! arise!
Ye cavern'd states, and show to mortal eyes
The mighty portent; let thy fate appear
A warning to the ages that shall be.

Miscellaneous.

MEXICO TWO HUNDRED YEARS AGO.

In the last North American Review the notice of Mr Poinsett's Notes on Mexico, contains an allusion to Bullock's Travels in South America, in which may be found the following extract, relative to Mexico as it was in 1625, one hundred years after the Spanish conquest.

This extract of Bullock is from an account of Mexico by Thomas Gage, an English Dominician Friar who went thither in 1625, and resided there about twelve years.

We quote the author, says the North American Review, in his own quaint language.

The streets are very broad, in the narrowest three coaches may goe, and in the broader six may goe in the breadth of them, which makes the city seem a great deal bigger than it is. In my time it was thought to bee of between thirty and forty thousand inhabitants, Spaniards, who are so proud and rich, that half the city was judged to keep coaches, for it was a most credible report, that in Mexico, in my time, there were above fifteen thousand coaches. It is a by-word, that in Mexico there are foure things faire, that is to say, the women, the apparel, the horses, and the streets. But to this I may add some of the coaches of the gentry, which doe exceed in cost the best of the court in Madrid and other parts of Christendome, for there they spare no silver nor gold, nor pretious stones, nor cloath of gold, nor the best silks of China, to enrich them. And to the gallantry of their horses, the pride of some adde the cost of bridles and shooes of silver. The streets of Christendome must not compare with those in breadth and cleanlinesse, but especially in the riches of the shops which doe adorn them. Above all, the goldsmiths' shops and workes are to be admired. The Indians, and the people of China that have been made Christians, and every yeere come thither, have now perfected the Spaniards in those trades. The viceroye, who went thither in the yeere 1625, caused a popingay to be made of silver, gold, and pretious stones, with the perfect colour of the popingay's feathers, (a bird bigger than a pheasant,) with such exquisite art and perfection, to present unto the king of Spain, that it was prized to be in riches and workmanship halfe a million of duckats. There is in the cloyster of the Dominicans a lampe hanging in the church, with three hundred branches wrought in silver, to hold so many candles, besydes a hundred little lampes for oyle set in it, every one being made of several workmanship, so exquisitely that it was valued to be worth 400,000 duckats; and with such like curious workes are many streets made more rich and beautiful by the shops of goldsmiths.

To the by-word touching the beauty of the women, I must add the liberty they enjoy for gaming, which is such, that the day and night is too short for them to end a primera when once it is begun; nay, gaming is so common to them, that they invite gentlemen to their houses for no other end. To myself it happened, that, passing along the streets with a fryer that came with me the first yeere from Spain, a gentlewoman of great birth, knowing us to be chapetans, (so they call the first yeere those that come from Spain,) from her window called unto us, and after two or three slight questions concerning Spain, asked us if we would come in and play with her a game of primera. Both men and women are excessive in their apparel, using more silkes than stuffes and cloath; pretious stones and pearles further much their vain ostentation; a hatband and rose made of diamonds in a gentleman's hat is common, and a hatband of pearles is ordinary in a tradesman; nay, a blackmore, or tauny young maide and slave, will make hard shift but shee will bee in fashion with her neckchaine of bracelets of pearles, and her earbobs of some considerable jewells.

From the Philadelphia Gazette.

OPENING OF THE NEW HEBREW SYNAGOGUE, AT PHILADELPHIA.

The congregation was composed of the Hebrew residents of our city, and Christians of different denominations. The gentlemen occupied the ground floor; the ladies, as is the custom in the Synagogue, the galleries.

Immediately as the sun set, (that being the commencement of the Sabbath,) the Rev Messrs Keys and Peixotto, accompanied by the elders bearing seven copies of the Pentateuch, splendidly ornamented, marched in procession to the north door of the Synagogue. Here a service was performed in Hebrew, of which the following is a translation.

Rabbi.—Make lofty your heights, O ye gates, and fly back ye everlasting doors,
For the King of Glory enters in.
Clerk.—Who is the King of Glory?
The Lord of Hosts—He is the King of Glory.—Selah.
Rabbi.—Open the gates of Righteousness for me, that I may enter through them to praise the Lord.

The door was then opened, and the service continued as follows:

C.—This is the gate of the Lord, into which the righteous shall enter.
R.—How dreadful is this place.
C.—This is none other but the House of God, and this is the gate of Heaven.
R.—Blessed art thou O Lord, our God! King of the Universe, who hath preserved us alive, sustained us, and brought us to enjoy this season.

Then the *Hachal*, or ark as we called it on Saturday, was opened, and the ornamental lamp suspended in front of it was lighted. This lamp is supplied with oil by the contributions of the pious, and kept always burning.

The procession then entered into the middle of the Synagogue, and passed round the Tebah, or reading desk, ascending at the north side, and resting the ornamented copies of the Holy Writings on the desk, till the choir had finished singing one of the sublime psalms of David. This was repeated seven times, the singing being occasionally intermitted by the prolocutions of the Rabbi, and the responces of the Clerk. Then the copies of the Pentateuch were solemnly deposited in the Hachal.

After this, the account of the dedication of Solomon's Temple, was read by the Rabbi, and the worship was concluded with the service for the day as fixed in the ritual.

Part of the service was chanted by the Rabbi in a manner somewhat similar to that used in the Roman Catholic Church, the choir taking from him the key-note for the succeeding psalm. At one time there was a full pause, all the congregation being engaged in silent prayer. This had a very solemn effect. At another time the Rabbi and all the male members chanted together; and were responded to by the choir in the gallery.

LORD TEIGNMOUTH

The following interesting biographical sketch of Lord Teignmouth, whose name most of our readers have often heard mentioned in connexion with the British and Foreign Bible society, is from the New Evangelical Magazine for November.

This nobleman was born in Devonshire, Oct. 8th 1761. His family name was Shore, of Heathcote in Derbyshire; but at an early stage of life he quitted his native country, and went out to India, in the civil service. While there, he contracted an intimacy with Warren Hastings, Esq. formerly Governor General of Bengal; about which time he was created a Baronet, and was well known under the title of Sir John Shore. He was the bosom friend of Sir William Jones, and succeeded him in the Presidentship of the Asiatic Society, in which capacity he delivered a handsome eulogy on his predecessor, which was printed, together with some well written essays of his composition, in the Transactions of that learned body.

In 1786 he was appointed a member of the supreme council at Fort William in Bengal; and in 1792 he was chosen to succeed Lord Cornwallis as Governor General of India, a situation which he continued to fill, till March. 1798, when he resigned his high station into the hands of the Marquis Wellesley, and returned to his native country. The year 1804 gave birth to the British and Foreign Bible Society, of which, from its first formation, Lord Teignmouth was called to fill the exalted station of President.—From that moment, to the present, his indefatigable labors in its behalf satisfactorily evince that he engaged in the undertaking from a purity of principle which alone could preserve him from growing weary in well doing. As the circulation of the Holy Scriptures, through the medium of this excellent Society, its subordinate branches and ample correspondence, extends over a considerable portion of the habitable globe, the name of its noble President cannot fail to excite a general interest; nor can we doubt that it will hereafter be mentioned with veneration and respect, not merely in the British empire, but in foreign nations.

His Lordship is now in his seventy-fourth year, and according to the ordinary course of nature, fast descending into the vale of life. May the Holy Scriptures, which he has been the means of sending into many of the benighted regions of the earth, cheer his passage to the silent tomb, and diffuse a ray of celestial light over the gloomy mansions of the grave!

HOW TO CURE UNKINDNESS.

By the insertion of the following anecdote it is by no means intimated that all the unkindness of husbands is to be attributed to the want of a soothing and affectionate demeanor on the part of wives; yet it cannot be denied that it contains suggestions by which some may learn wisdom.

A decent country-woman came one day, and begged to speak with me. She told me with an air of secrecy, that her husband behaved unkindly to her, and avoided her society, and that knowing me to be a wise man, I could tell what would cure him. The cause was so common I thought to prescribe for it, without losing my reputation as a conjurer. "The remedy is simple," said I. "*Always treat your husband with a smile.*" The woman thanked me, dropped a courtry, and went away. A few months after, she came again, bringing a couple of fine fowls. She told me with great satisfaction, that I had cured her husband; and she begged my acceptance of the fowls in return. I was pleased with the success of my prescription, but refused the fee.

A very ingenious improvement has been made in the *art of engraving*, by Mr Ch. Correcht of this city. He so disposes of the lines, on copper, as to produce a sort of Medallion likeness, which appears to be produced by the powerful impression of a steel die One of those likenesses, from the engraver of Mr Gobrecht, is now before us. It is a beautiful and correct medallion portrait of Alexander I. The portrait and the letters appear remarkably well raised, and the whole interior of the medallion has a rich and satin like appearance.—*Philad. Press.*

Riches of the West. The Cleaveland, Ohio, paper of the 21st inst, says:—"We understand that a Salt-Spring has been discovered near the Lake shore, on the east line of Euclid township, in this county. A well has been sunk to a considerable depth, and the manufacture of Salt commenced. The waters of the spring are represented to be as strong as those of Salina or Onondaga, and the Salt to be extremely white and excellent. A gentleman who has been employed in salt works in the state of New-York, is now engaged at the spring; and we are told that there is a prospect of the works being extended and becoming an object of importance."

We published a few days since, a statement of the Public Debt of the United States, on the 1st of October, 1824. Of the amount then due, there was held—

By the British,	$18,515,964 50
By the Dutch,	3,382,366 46
By all other Foreigners,	2,072,241 97
Making the total amount held by foreigners,	$23,970,372 95
The amount of stock held by domestic creditors, is	66,695,240 90
	$90,665,613 84
Add for stock in transition from and of the several loan offices,	31,457 71
Making the total amount of the public debt, Oct. 1st, 1824,	$90,697,071 54

Nat. Jour.

WAKEFIELD'S NEW TESTAMENT.

GILBERT WAKFIELD'S Translation of the New Testament may be obtained at this office.

—*Also*—

COGAN ON THE PASSIONS,
HOOKERS' ECCLESIASTICAL POLITY,
JEREMY TAYLOR'S SERMONS,
OSTERVALD'S BIBLE,
PRIDEAUX CONNEXIONS,
IMPROVED VERSION OF NEW-TESTAMENT,
ODD Vols. AND ODD Numbers OF MONTHLY ANTHOLOGY,

CLASSICAL BOOKS.

VIRGIL DELPHNI,
CECERO (DUNCAN'S,)
SALLUST DELPHNI,
CLARKE'S JUSTIN,
CLARKE'S HOMER,

TRACTS.

FOR sale at this Office the Following Moral and Religious Tracts.

JAMES TALBOT, an American tale for youth, encouraging early industry. 42 pages, price 6 cents.

ELEANOR MORELAND, the life and advice of an experienced and useful domestic assistant. 48 pp. price 8 cts.

DRUNKNNESS, its advantages and its disadvantages. 16 pages, price 3 cts.

THOMAS DORMER, the advantages of early rising, exemplified in the practice of a thriving tradesman. 20 pages, price 3 cts.

ISAAC JENKINS, the tale of a reformed inebriate and his amily. 44 pages, price 6 cts.

THE LOTTERY TICKET, an American tale exhibiting the folly and danger of this species of gambling. 56 pages, price 8 cts.

EDMUND & MARGARET, the rewards of sobriety and industry in humble life, a tale. 44 pages, price 8 cts.

THE DUTIES OF CHILDREN, a sermon by Rev Dr Channing. 16 pages, price 3 cts.

THE BROTHERS, with some account of Saving Banks; an excellent tract to distribute among those who need encouragements to economy. 68 pages, price 10 cts.

GENEVA CATECHISM, 1st part on Sacred History. 46 pages, price 8 cts.

Ditto Ditto 2d Ditto on The truths of the Christion Religion. 72 pages, price 10 cts.

Ditto Ditto 3d Ditto on Christian duties. 84 ps. price 12 cts.

ADVICE TO YOUNG WOMEN AT SERVICE, an American essay, by the author of James Talbot: a valuable manual for young women who go into families as domestic assistants 38 pages, price 6 cts.

THE SUSPECTED BOY, an American tale for youth discouraging falsehood; by the sameauthor. 28 pages, price 4 cts.

THOUGHTS which should accompany the BAPTISM OF CHILDREN, a sermon by Rev. Henry Colman. 16 pages, price 4 cts.

THE DUTIES OF PARENTS, a sermon by Rev Dr. Bancroft. 16 pages price 4 cts.

JUVENILE DEVOTIONS, with suitable reflections, by Well-beloved, suited for youth of 10 years and upwards. 110 pages price 20 cts.

—*ALSO FOR SALE AS ABOVE*—

FRANK. A sequel to Frank in easy lessons, by Miss Edgworth. 2 volumes, 500 pages, price 44 cts. each.

VILLAGE SKETCHES, American tales, & Religious discourses for youth. 250 pages, price 63 cts.

THREE QUESTIONS ANSWERED, a Sermon.—by Rev. Henry Ware, relative to the Christian Name, Character and Hopes. 24 pages, price 12 1-2 cts

WHAT IS RELIGION: An essay on Religion—22 pages, price 8 cts.

DR. WARE'S SERMON at the Ordination of his Son, Rev William Ware. 34 pages, 12 1-2 price cents.

MARY HOLLIS, an American tale. 28 pages, price 12 1-2 cents.

NEW-ENGLAND TALE, by the author of Redwood. 277 pages, price $1.

District of Massachusetts, *to wit:*

District Clerk's Office,

BE IT REMEMBERED, that on the 4th day of December A. D. 1824, in the forty-ninth year of the independence of the United States of America, John Lauris Blake, of the said District, has deposited in this office the title of a book, the right wherof he claims as Author, in the words following, *to wit:*—

"Conversations on Natural Philosophy, in which the Elements of that Science are particularly explained, and adapted to the comprehension of young pupils; illustrated with plates. By the author of Conversations on Chemistry, and Conversations on Political Economy. Improved by appropriate questions, for the examination of scholars, also, by illustrative Notes and a Dictionary of Philosopical Terms. By Rev. J. L. Blake, A. M. Rector of St Mathew's Church, and Principal of a Literary Seminary, Boston, Mass. Tenth American Edition.

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therin mentioned;", and also to an Act entitled, "An act supplementary to an act, entitled, an act for the Encouragemnt of learning, by securing the copies of maps, charts and Books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing engraving and etching historical, and other prints. ep4t

JNO. W. DAVIS. { *Clerk of the District of Massachusetts.*

SACRED MUSIC.

JAMES LORING, No. 2, Cornhill, has for sale the Bridgewater Collection, 14th edition. Also, the twelfth and thirteenth editions of the same work; Handel and Hadn Society Collection of Church Music; Old Colony Collection of Anthems; third edition Handel's Messiah; Haydn's Creation; Harmonia Sacra; Hubbard's Thirty Anthems; Lock Hospital Collection; Callcott's Musical Grammar; Kellman's do; Mitchell's Lord's day; Hallelujah Chorus; Leach's Canaan; Hubbard's Essay on Musick; Winchell's Sacred Harmony—at 3,50 per doz.

N. B. Musical Societies supplied on Liberal terms.

FOR sale at the office of the Christian Register, the following valuable Religious Tracts:—

Life of Eleanor Moreland, 8 cents—Thomas Dormer, 3 cents—Drunkenness, 3 cents—Duties of Children, 3 cents—History of Isaac Jenkins, 6 cents—LotteryTicket, 8 cents—Edmund and Margaret, 8 cents.—Geneva Catechism, first part, 8 cents, 2d do, 10 cts. third part, 12 cents—Frank, a sequel to Frank, by Maria Edgeworth, 88 cents for 2 vols—The sentiments which should accompany the baptism of children; by the Rev. Henry Colman, 4 cents—The duties of parents—a discourse; by Aaron Bancroft, D. D. 4 cts.

Questions to Trinitarians, 12 cents per dozen.
Appeal to the candid, do.
Answer to the question,—Why do you attend a Unitarian Church? 21 cents per dozen.
The language of scripture respecting the Saviour, in relation to God the Father, 6 cents.
Also Dr Abbott's Seasonable Thoughts on Baptism.
A Sermon on the manifestation of God—founded on 1 Timothy iii. 16; by Joseph Richardson, minister of the first Parish in Hingham.
A Sermon on the religious opinions of the present day—by Thomas Gray, pastor of the Church on Jamaica Plain, Roxbury.
A Discourse, in which the doctrine of the trinity is examined, and some remarks made on Calvinism—by Jacob Flint, minister of the Church at Cohasset.
Dr Channing's sermon at the ordination of Rev Jared Sparks Twelfth edition.

THE BADGE.

JUST published and for sale at the Counting Room of the Christian Register, "The Badge, *a Moral Tale for Children, by the author of* "James Talbot," "The Factory Girl," &c. &c."

The leading purpose of this little work is to impress on the minds of children the importance of forming habits of self-denial, of controling their selfish dispositions, and of studying the happiness, and gratifying, as far as they have power, the wants and desires of their brothers and sisters, and play-mates, and of cultivating generally a noble and generous feeling and conduct towards every one around them.

☞For sale also by J. R. BUFFUM, Salem, & J. W. FOSTER, Portsmouth, N. H.

THE SPARROW.

JUST PUBLISHED and for sale at Cotton's Book store No. Washington-Street, formerly 47, Marlboro' Street, corner of Franklin-Street, an interesting little work called the SPARROW.

"I only wish to please the gentle mind
Whom Nature's charm inspire."—BEATIE.

MEDICAL BOOKS.

FOR SALE at this office Parr's medical Dictionary Philadelphia, 1819, calf. Also, Murray's Materia Medica, N. York, 1824, in neat sheep, on very reasonable terms.

Domestic Shirtings and Sheetings.

150 bales bro. Shirtings *suitable for exportation*
50 do. do. do. *very stout and heavy.*
50 do. do. Sheetings.
15 do. bleached do.
10 do. fine do. do. *made from Sea Island Cotton*

For sale by LYMAN TIFFANY & CO.
Jan. 21. *No. 2, Central Srteet*

REMARKS ON SEPULTURE.

A FEW Copies for sale at this Office of "Remarks on the Dangers and Duties of Sepulture, or Security for the living with respect and repose for the dead. By a Fellow of the Massachusetts Medical Society."

DOCTRINE OF GRACE.

A SERMON On the Doctrine of Grace, by Joseph Richardson, Minister of the first Parish in Hingham—ust published and for sale at this office.
Jan. 22.

FOR sale at this office, the following valuable work neatly bound in sheep: Hutchinson's History of Massachusetts, Trumbull's History of Connecticut, and William's History of Vermont. Those who are purchasing for country Libraries, may obtain these works on very reasonable terms.

FILIAL Affection, or the Clergyman's Grand-Daughter, a Moral Tale. by the Author of the Factory Girl, James Talbot, &c. This valuable little work may be had at this Office.

WANTED an intelligent, active, trust-worthy boy, as an apprentice to the printing business. Inquire at this office.

THE FACTORY GIRL,

BY the author of "filial affection," "james talbot," &c.

"The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."
St. Paul.

A few copies of this very valuable little work may be had at this office. *Price 25 cts.*
Jan. 7.

HISTORICAL READER.

A Few copies of the HISTORICAL READER for sale a this office. *Jan. 29*

WARE'S ADDRESS

THE ADDRESS of John Ware M. D. before the Massachusetts Peace Society, is for sale at this office.

JUST received and for sale at this office, "A SERMON delivered at the ordination of the Rev'd. William Henry Furness, as pastor of the First Congregational Unitarian Church in Philadelphia, Jan 12, 1825,—by Henry Ware, jun. minister of the Second Church in Boston, together with the Charge, by Aaron Bancroft, D. D. of Worcester, Mass. and the Right Hand of Fellowship, by Ezra S. Gannett, of Boston.
Feb. 15.

CHRISTIAN REGISTER

Published every Saturday at No. 4, Spear's Buildings, Congress-street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

AGENTS FOR THE CHRISTIAN REGISTER.

MASSACHUSETTS.
Stephens Baker, *Beverly*
N. Lazell, jr. *S. Bridgewater*
James Brown, *Cambridge*
L. Shattuck, Esq. *Concord*
Daniel Reed, *Easton*
J. A. Saxton, Esq. *Greenfield*
D. Andrews, jr. *Hingham*
H. A. Breed, Esq. *Lynn*
J. F. Thayer, *Medford*
W. Brown, Esq. *Plymouth*
J. R. Buffum, *Salem*
Rev E. S. Goodwin, *Sandwich*
A. G. Tannatt, *Springfield*
Calvin Maynard, *Sterling*
Hon. J. L. Hodges, *Taunton*
John Bigelow, *Templeton*
C. Harris, *Worcester*

NEW HAMPSHIRE.
John Shepherd, *Amherst*
Jacob B. Moore, *Concord*
Francis Grant, *Exeter*
John Prentiss, Esq. *Keene*
J. W. Foster, *Portsmouth*

MAINE.
E. Clapp, Esq. *Bath*
E. Earle, *Brunswick*
William Eustis, *Eastport*
Glazier & Co. *Hallowell*
Maj. B. Palmer, *Kennebunk*
S. Coffin, Esq. *Newcastle*
Samuel Johnson, *Portland*
George Thacher, Esq. *Saco*

CONNECTICUT.
Rev. S. J. May, *Brooklyn*
B. H. Green, *New Haven*

RHODE ISLAND.
George Dana, *Providence*

NEW YORK.
Unit'n Book Society, *N. York*
Rev. I. B. Pierce, *Trenton*

PENNSYLVANIA.
J. Mortimer, *Philadelphia*